INDIANS AT WORK

OCTOBER
1939

UNITED STATES
DEPARTMENT
OF THE
INTERIOR

OFFICE OF
INDIAN AFFAIRS

WASHINGTON
D. C.

The Seminole still "gigs" fish in the Florida Everglades to provide food for his table. But the addition of an Indian division of the Civilian Conservation Corps gives the Florida Seminole an opportunity to learn how to work with pick and shovel, and how to turn his reservation into productive land, while at the same time to secure a small cash income for himself.

Note: Although some Seminoles now wear store-bought shoes and trousers, many still wear their own traditional shirts and kerchiefs. (Photographs, courtesy of Dwight R. Gardin,- Brighton, Florida)

I N D I A N S A T W O R K

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INDIAN ARTS AND CRAFTS SHOP
in the
New U.S. Department of the Interior Building

This Shop is operated by the Welfare and Recreational Association, a non-profit making organization which operates on government property. Only authentic Indian goods are sold here.

INDIANS AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

VOLUME VII ◦ OCTOBER 1939 ◦ NUMBER 2.

HOW MUCH DO YOU KNOW ABOUT INDIAN MATTERS? --

AN OUTSIDER OFFERS SOME PERTINENT FACTS

Some of the many ways in which present day Indian Service officials are harassed by the ghosts of the unburied past are effectively portrayed in a document just published by the Advisory Committee on Education appointed by President Roosevelt in 1936. Not only does this very informative book reveal many of the acute complexities that beset the Federal Government's efforts to rehabilitate its Indian population; it goes b e y ond this and does something which to Indian Service employees may be even more important. That is, it gives us an opportunity to see ourselves as others see us, and to view our work through the eyes of strangers, and t h i s is something we constantly need.

Not confining himself to the field of education, the author, Dr. Lloyd E. Blauch, offers as background information a remarkably informative and penetrating review of Indian affairs generally. Every person interested in Indian matters ought to read the opening chapter and every one interested even indirectly in Indian education, should read t h e entire volume. (It is available in quantity in the Office of Indian Affairs.)

One of the chief sources of Indian Service headaches is discussed by Dr. Blauch at the very beginning. He says:

"Through legislation Congress has said that a person is or is not an Indian for certain purposes, or, by limitations on appropriation; but in all this legislation Congress has not said that such persons a r e n o t Indians. Thus, for scientific purposes one definition may be used, b u t for governmental purposes other definitions may be applied.

"The definition of an Indian is made even more difficult because of confusion (1) with the definition of a ward of the Federal Government a nd (2) with membership in a tribe. A person may be an Indian and y e t not be recognized as a member of a tribe."

Turn to this first chapter if you don't know t h e constitutional and historic bases for the status of Indians, why the Interior Department's definition of an Indian is not accepted by t h e Bureaus of the Census, the four major changes in Federal policy towards Indians,

when an Indian is subject to State law and taxation, how many hospital beds are provided for Indians, the jurisdiction of tribal councils under the Indian Reorganization Act, and how the annual appropriation is spent, and an infinite variety of other matters of current or historical importance. Most persons probably did not know, or have forgotten that:

"When Congress first assumed jurisdiction over the Indians, and for many years thereafter, the relations of the Government were with them as tribes, the Indians being regarded as domestic dependent nations of the United States. The notion seemed to prevail that the Indians would eventually be admitted into the Federal Union as a free and sovereign State which would send representatives to the National Congress on a basis of equality with other States."

In appraising the Indian estate of today, Dr. Blauch says:

"Recently published data indicate a slow steady increase of Indians returning to their farms. More acres are under cultivation than were formerly so employed, and larger total and per acre yields are being produced. No doubt the policies carried out under the Indian Reorganization Act, the conservation work carried out on Indian lands by the Indian Division of the Civilian Conservation Corps, the program of rehabilitation - construction and repair of houses, farm buildings, and community buildings, the financing of self-help enterprises - carried out with emergency funds, and the program of agricultural education in the schools and through the agricultural extension work, have been important factors in making a start toward developing economic independence through agriculture."

In recent years, there has been a great change in policy regarding the education of Indians. The new objective is "to bring the schools to the Indians and adapt the instruction to their needs." This program places greater emphasis on day schools, as "community centers of education and social regeneration", and on vocational education.

The function of the day schools as community centers is described thus:

"These day schools serve as community centers, providing services for the entire community in a much more complete sense than does the ordinary rural public school. Emphasis on homemaking, simple shop activities and subsistence gardening helps to meet the great need for improving economic condition in the Indian homes. Health teaching assumes a large place in the program because of the need for improved sanitary conditions in the home. Much emphasis is placed upon spoken English in view of the fact that many of the Indian

pupils on some reservations come from non-English-speaking homes. Schools of this type require buildings well adapted to their purposes.

"The community day school, in addition to providing an enriched educational program for the children, is assuming an increasingly important place in the lives of adults of the community. The home economics quarters are being expanded into canning kitchens and work rooms for the women. The school shop has become a center for the repair activities of the homes, and men mend their wagons and sharpen their ploughs, shoe their horses, make and repair furniture, and find a variety of other uses for the shop tools and equipment. In isolated areas where water is scarce, as in the Dakotas, Arizona and New Mexico, the school well is frequently the community water supply. The whole family uses the school shower rooms for bathing, and the women use the school laundry for personal and family wash. In some areas these schools have adult classes in English, adult classes in civics to clarify the operation of the new constitution and other forms of adult education."

This commentary is not intended as a review or a summary of Dr. Blauch's study. It is offered merely as a suggestion to the many persons interested in Indian matters that a valuable and highly readable book has just come off the press.

It ought to clear up a good many current and sometimes popular misunderstandings of Indian affairs.

* * * *

WASHINGTON OFFICE VISITORS

Recent visitors to the Washington Office have included the following: E. R. Fryer, Superintendent of the Navajo Agency, Arizona: Roy Nash, Superintendent of the Sacramento Agency, California; Archie Phinney, Organization Field Agent and Clyde M. Blair, Superintendent of the Cherokee Agency, North Carolina, Dr. George A. Dale, Acting Director of Education in Alaska, and his wife, Dr. Evelyn Butler, associate supervisor of elementary education in Alaska, both of Juneau, Alaska.

The Commonwealth of Massachusetts

By His Excellency

LEVERETT SALTONSTALL

GOVERNOR

A PROCLAMATION

1939

Massachusetts, the old Bay State, does not forget. Three centuries have already passed since the Pilgrim Fathers landed on these shores. On the pages of history some events grow dim, and even become obliterated, but Massachusetts will look back with gratitude at the vivid picture of Massasoit, majestic Chief of the powerful tribe of Wampanoags, coming to the headquarters of the Pilgrims at Plymouth to sign a Treaty of Peace with them.

There was a young Chief with him, Samoset by name, who arranged the meeting. It was he who, having picked up a few words of English, strode into the hastily erected stronghold of the White Man, and with a gesture of greeting, gave the salutation which has become historic: —"Welcome, Englishmen!", —an act of courtesy ever to be remembered.

He sought out the great Chief Massasoit and introduced him to the Pilgrims, knowing that they must honor and respect him, for his was a stalwart character, and his desire was to live at peace with them. And so this all important treaty was duly signed. And through the rigors of the winter that followed, these friendly Indians with their braves showed the White Men how to build shelters for themselves and their families against the bitter cold. They brought pelts of the black bear and the timber wolf to keep life warm in their breasts. They told them where the rivers flowed, and where the salmon jumped the falls in springtime. They pointed out the sources of the streams where the trout abound, and the ponds where the pickerel hide. They initiated them into the secrets of the forests, and brought them baskets filled with Indian maize, clean and dried, and showed them how to cook it for nourishment.

And so for close to fifty years the Pilgrims felt secure under the watchful eyes of Massasoit. Then he died, and the whole scene changed.

All struggles have an initial dignity hidden within them, and few great racial changes are achieved without the clash of arms. But now the White Man and the Red Man live at peace, one with the other. The same flag covers both.

Therefore, in memory of the welcome assistance given to our forefathers by those friendly Indians, and in appreciation of the sturdy qualities of good citizenship as shown by the members of that once great tribe of the Wampanoags who are living in our midst, and in honor of the great Chief Massasoit, and likewise in recognition of the ever-increasing contribution the Indians are making to our modern cultural life and folk-lore in Music, Arts, Crafts, and Imagery, and in accordance with the provisions of Section 12 I of Chapter 6 of the General Laws, I, Leverett Saltonstall, Governor of the Commonwealth of Massachusetts, do hereby designate and set apart Saturday, the twelfth day of August, as

. . Indian Day . .

and request that the citizens of our Commonwealth commemorate by suitable observances three centuries of harmony and peace between the Red and the White Man in Massachusetts.

GIVEN at the Executive Chamber in Boston this first day of August, in the year of our Lord one thousand nine hundred and thirty-nine, and of the Independence of the United States of America, the one hundred and sixty-fourth.

By His Excellency the Governor,

F. W. Cook

Secretary of the Commonwealth.

God Save The Commonwealth of Massachusetts

A FOREIGN VIEW OF AMERICAN INDIAN AFFAIRS

A New Land Policy For American Indians

"In the United States, as in parallel areas in the British Colonies, there is a growing recognition that the stability and happiness of the life of American Indians depend upon their security in possession and use of their land. A survey of native economic development, with this as its basis, is the principal subject of the Annual Report for 1938 of the United States Office of Indian Affairs. Its most striking section deals with the increase of Indian estates. The total Indian range and forest areas now amount to 52,000,000 acres, a territory larger than North Dakota and an increase of more than two and a half million acres over the holdings in 1933. The administration throughout the past five years has been continually adding to Indian land holdings by purchase, under the Indian Reorganization Act. The problem which has not yet been satisfactorily solved by the Indian Service is the allotment of land and rights of inheritance.

"The Indian reservations throughout the United States are being administered as one whole. There is an Indian Division of the Civilian Conservation Corps employing on an average of 7,000 Indians, the aim of which has been to develop many-sided activities such as range protection, irrigation, fencing, erosion control works and timber protection. There is also an Extension Division, with its farm and livestock program, to insure the more fruitful use of the land by the Indian settlers.

"Other aims of the Indian Service are the enriched and varied school program, strongly rooted in local needs. These schools provide for community participation and training for life, and, in their curricula health instruction, both with regard to the care of the sick and prevention of disease, plays a prominent part. As a result of the work of the department and better education, Indians are now beginning to see their future more clearly and a powerful trend toward Indian self-government is becoming apparent." From "THE COLONIAL REVIEW", University of London Institute of Education, London, England.

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DRINK AND THE INDIANS

Condensed from "The Voice", July 1939, pp. 9-13, illustrated.

(Published by Board of Temperance of the Methodist Church)

Commissioner John Collier, of the Office of Indian Affairs, has the difficult responsibility of enforcing prohibition with less than one-third the necessary funds. Effective enforcement would require, he believes, an annual appropriation of $690,000. The total 1939 appropriation for maintaining law and order on Indian reservations is $237,290.

"Sorry" Whites Prey On The Red Man

Each reservation presents a different angle to the problem. In more isolated regions, prohibition is enforced without much difficulty. In some regions, such as the Pueblos of the Southwest, the Indians themselves have taken the responsibility of enforcement. But where tracts of land within the reservation have been sold or leased to whites and where white towns are located in close proximity, enforcement is less effectual.

The question of whether repeal of prohibition among Indians is beneficial or injurious is partly answered by the Alaskan experience. Alaska was given complete control of native prohibition after repeal

Julia Wades-In-The-Water, Who Was Indian Police Matron Of The Blackfeet Reservation Until Her Retirement in 1937.

of the Volstead Act. Liquor licenses are granted by judges of the Federal District Court on receiving a petition showing that the majority of citizens over 21 years of age within two miles of the place consent to it. In incorporated towns, the city council passes upon applications for licenses. In practice, the pe-

titions are accepted at their face value and no discretion is used in withholding a license. Revocation of any license, once granted, requires formal action in court and proof of violation. But it is almost impossible to produce witnesses who will testify to violations, even though these are notorious and continued.

Conditions, resulting from this procedure, are far worse than in areas in the United States where enforcement of prohibition for Indians is still imperfect. Native families, having sufficient income to live well, are generally no better economically than those with small incomes, because the bulk of their income is spent for liquor. At Kotzebue, a community of about 350 men, women and children, there is an annual liquor bill of about $30,000. Slovenly living standards in these towns is in contrast with communities where prohibition laws have been self-imposed. For example, one is impressed with the trim appearance of Metlakatla and with the economic and spiritual progress under local prohibition. At Newhalen, under the influence of a Russian Orthodox Priest two years ago, every man and woman signed an abstinence pledge for a year. Only one man broke that pledge, and at the end of the year, everyone in the villege took a new pledge for life. On St. Lawrence Island, for a generation, the very primitive natives have been thriving under a rigidly-enforced and self-imposed prohibition.

The Indian Cooperates

In the United States, recent policy has tended toward developing Indian responsibility for solving these difficult law and order problems. Under the Indian Reorganization Act of 1934, a number of tribes have written their own law and order codes and Indian judges and police officers are being trained for enforcement work. There are now 62 Indian judges, 60 Indian chiefs of police, and 135 Indian police with the staff of 25 Special and Deputy Special Officers under Federal authority and a small supplementary force.

Many protests have urged modification of the present Federal liquor statute on the grounds of discrimination and a stigma of inferiority. Where Indian groups show a realistic approach to the situation, the Department has shown a disposition to favor bills permitting control of the liquor traffic under tribal regulations.

William E. Johnson, internationally—known temperance leader, was Chief Special Officer from 1908-1911. His sobriquet "Pussyfoot" was earned by his cat-like policies

in pursuing lawbreakers in the Indian country. He gave great impetus to the movement of enforcement, got the appropriation raised from $25,000 to $75,000, and with these limited funds, had over 4,400 convictions to his credit.

"The energy of Louis C. Mueller, the present incumbent, is shown by his report for the calendar year 1937:

"Convictions were obtained in 90.34% of all cases filed during the year, and fines totaling $31,000 were paid. In addition, 22 cars were seized, having a total value of $5,640. During 1936, our officers developed 114.4 cases per man while in 1937, the average rose to 136.05 per man."

Statistics show that liquor law violations lead the field in type of court cases filed. It is also interesting to note that the majority of offenders for bringing liquor on a reservation are whites. Yakima Reservation reports 105 white persons convicted during the year, totaling fines of $7,400.

Tabulation by age group shows that most of those arrested for Drunk and Disorderly Conduct are over 25 years of age:

Under 15	1
15 to 19	62
20 to 24	280
25 and over	939

There were 109 females arrested under this classification as compared with 1,165 males. Of these 729 cases were handled by the tribal courts, 544 cases by State courts and 1 by Federal Court.

There were 1,361 Indians arrested for intoxication and 32 whites; 580 were convicted in tribal courts and 803 in State courts.

(Illustrated reprints of the above article are available at the Division of Information, Office of Indian Affairs, Washington, D. C.)

* * * *

COMMUNITY CENTER COMMITTEE AT FORT INDEPENDENCE

Announcement has been made of the formation of a committee for the management of the Fort Independence Reservation Community Center, at Independence, California. The community center was established with Indian Rehabilitation funds and is used by the Fort Independence Indians for the promotion of self-help projects and as a general meeting place for the tribe. The following members make up the all Indian committee which will manage the center; John Symmes, Robert Miller, Ida Miller, Amy Zucco and Madge Miller.

LAW AND ORDER ON INDIAN RESERVATIONS

By J. R. Venning - Chief, Miscellaneous Section.

Responsibility for proper law and order conditions among Indians spreads out among the many branches of Indian Service activities. To a large extent the law enforcement officers get the cases when some one else has failed in their job. Our whole Service can rightfully accept responsibility for law and order.

Home life is one very important factor in determining the character and lawfulness of the Indian children who of course become the future Indian adults, and it is very significant what impressions and cultures go into a home and into the mind and life of an Indian babe from birth through the following years until its character is quite definitely formed. In every possible way, care should be taken to see that the child receives impressions leading to a proper trend of thought and behavior. A succession or multiplicity of impressions have their influence. All persons employed in the Indian Service may contribute to the improvement of law and order conditions among Indians by seeing to it that all their own contacts with, and conduct in the presence of, Indians shall be such as to contribute to the formation of principles necessary for good citizenship.

Every school teacher to whom a child goes for instruction makes his or her contribution to the impressions and ideals which are to become fixtures in the make-up and character of the child. Many are faithfully and sincerely working in the right direction in this matter. For example, I happened one day to be in the class room of a young woman teacher who was working particularly with girls; also at other times to overhear some of her contacts with her girls. Her instruction, her conversation, her advice, and her general attitude in and out of the classroom were such as to inspire her Indian girls with good principles and high ideals. And her girls seemed devoted to her. And on Sunday mornings she was giving her own personal time to teach a Sunday School class. She also handled the subject she was teaching in a way to reflect credit to her and to the Service. Such teachers glorify teaching, and contribute much towards the future maintenance of law and order.

I believe the man in charge of a reservation and the men in charge of the different departments of reservation activities can do much to guide the type of influence the various employees exert upon the Indians. Physicians, supervisors, camp or other group leaders, farm agents, trade instructors, and many others are also frequently or constantly making impressions (probably indelible) upon young Indians through the years in which their characters are being formed.

Even in play, there should be a sufficient amount of guidance and supervision to secure the right kind of play and to prevent development of harmful habits or impressions. Much might be said in development of this subject of play, entertainment and recreation, in small and large groups. If there is not supplied the kind that makes the right kind of impressions and develops the right kind of habits, the evil kind may find their way. One old adage says "Nature abhors a void"; another, "Satan finds work for idle hands to do". These are both applicable and bring us face to face with the responsibility of doing our best to see that the voids are filled with the things which tend to fix right ideals and right habits, and we shall be contributing to the good citizenship of the future Indian adults, and minimizing the number of problem Indian children, delinquent Indian youth, and law-breaking adults.

The building up of Indian characters that are guided by high ideals will go a long way towards accomplishing the goals for which we are striving in Education, Health, Economic Security, Law and Order, etc. There can be no real or permanent advancement in the social and economic conditions of the Indians without an appropriate and relative advancement in law and order. The health of the Indians, their safety, their educational and industrial progress, their domestic happiness and general welfare, all depend upon a state or condition of recognition of and conformance to satisfactory standards or codes of law and order. Those Indians who become debauched and degraded weaken to a large extent the general program for and accomplishments of their tribe.

It is far better to prevent a wrecked life than to wait for wrecks, and then imprison what is left, or try to mend the broken body and spirit. More time, effort and money should be spent in bringing about good habits and right living and law obedience than in the apprehension and prosecution of criminals and supposed criminals, including the confining and punishment of those convicted, and in caring for in public institutions those who become public charges because of wrong ideals and wrong conduct and bad citizenship.

The Law and Order Division is anxious to promote all those things which tend toward right ideals and good citizenship on the part of the Indians, and the prevention of wrong doing and the things that lead to wrong doing. In these things, we urgently request the cooperation of all Indian Service workers.

* * * * *

ONE INDIAN LAWMAN

Last year a Washington official went out to an Indian reservation to check up on the Indian police. The first man called up was a sleepy-looking individual who seemed hardly to have pep enough to bear up under the weight of his six-shooter. The official looked him over and said, "Now start at the first of last month and tell what you've done to earn your pay!"

The Indian said he had spent sixty-eight hours in the saddle in the first ten days tracking down three men who had killed a government steer. He had spent twenty-two hours in two days in tracking down a rabid coyote. The next four days he spent bringing a sick woman over a hundred miles of desert trails to the agency hospital. The journey had taken thirty-eight hours of actual travel. After that he had spent a hundred and twelve hours timed by his dollar watch, in carefully gathering evidence that meant certain conviction for two Mexican cattle thieves.

"Pretty fair," commented the man from Washington. "That's about ten hours a day."

"But I ain't counted my night work yet," said the Indian cop. He explained that he had been called out twenty times at night to keep the peace at Indian dances. There he spent ninety-seven hours settling twenty-six fights.

The government man then admitted the Indian was earning his pay. He was getting forty-five dollars a month and two sacks of oats for his horse. (From Newspaper clipping submitted by Louis C. Mueller, Chief Special Officer.)

* * * * *

The X-Ray Helped. A patient from a medicine man's family was being urged to come home from the Albuquerque Indian Sanatorium against the doctor's advice. Dr. Wheeler sent some x-ray and other pictures showing the improvement the patient was making under pneumothorax treatment. When these pictures were explained through a good interpreter, there were many sounds of approval. The family gave its consent for the patient to remain.

* * * * *

GREAT SMOKY MOUNTAINS NATIONAL PARK

Cherokee Indian

RETURNS FROM THE CHEROKEE ELECTION

On September 7 the Eastern Cherokee Indians by a vote of 788 to 161, re-elected Jarrett Blythe as Chief for a third term. Mr. Blythe has held the position since 1931.

Chief Blythe has generally favored Indian Service policies and the recent proposal for a right-of-way across reservation lands for a national parkway, to connect the Blue Ridge Parkway with Great Smoky Mountains National Park. The defeated candidate, Fred Bauer, was the outstanding opponent of the Parkway proposal.

Tribal elections are conducted on the pattern of our national elections. First primaries are held, followed by a convention at which candidates for the four year term of Chief are nominated. A Vice-Chief and Tribal Councilmen are included on the ballot.

The Tribal Council consists of 12 members, two from each of the six districts, elected for a two year term. The following candidates were successful: James West, Robin Welch, John Wolfe, Corneeta Welch, Goldman Smith, Henry McCoy, Henry Bradley, William Welch, Jack Jackson, Noland Queen, Gafney Long and Jarrett Machacha.

President Roosevelt recently signed an Executive Order establishing 42,663 acres of land in north central Arizona as the Tuzigoot National Monument. Tuzigoot Ruin is unique, as archeologists claim three different cultural groups of prehistoric populations lived here.

RETIREMENT PROVISIONS ARE ALTERED

The new Federal Retirement Law just enacted contains a number of changes from the old law.

Employee contributions to the retirement fund remain at 3½ per cent. Employees wishing to retire at a higher pension than $100 per month (which is the specified annuity for employees making a salary of $1600 or more per year) may make their own contributions to their annuities up to 10 per cent of their salaries in multiples of $25.

Employees who have been disabled but who recover will have one year before they are removed from disability rolls, instead of ninety days as previously. This change was made, as a concession to the fact that it usually takes a disabled employee longer than ninety days to be re-instated or find a new job.

The employee may also designate that part of his annuity be paid to a dependent, the amount to vary with the age of the dependent. The total actuarial value of the annuities paid to the employee and his dependent, however, cannot exceed the amount of the employee's original pension. In case of death before the retirement age is reached, the provisions remain the same as in the old act. The employee's contributions to his annuity, plus four per cent interest, go to his estate.

Postmasters in the Classified Civil Service are brought under the new Retirement Act.

* * *

INDIANS HAVE FEW WRITTEN LANGUAGES

It is probable that no American Indian tribe possessed a written language at the time the white man arrived. From contact with the written language of white men one or two Indian groups developed a written language of their own, like Cherokee, which was invented by Sequoyah.

Other Indian tribes have had written languages developed for them by white missionaries, as in the case of the Sioux and other northern tribes. But today 50,000 Navajo Indians speak a language, which until recently, possessed no form of written record.

ALASKAN NATIVES SUPPLY FURS FOR ANTARCTIC EXPEDITION

Alaskan headquarters for Indian Arts and Crafts reports that it has filled its largest order for fur clothing as a result of the U. S. expedition to the Antarctic, under the leadership of Rear Admiral Richard E. Byrd.

Since official approval of the orders totaling $7,000, some 350 natives have been busy tanning hides, cutting and sewing garments which include reindeer robes, parkas, mukluks, seal skin pants, mitts, reindeer socks, reindeer caps, and seal skin climbers for skis.

The first furs which left Alaska were in an unfinished condition to be fashioned into "sleeping bags" for the approximately 50 men who will see active service in icy southern climes. Final preparations are being made in Boston, Mass., where the expedition will be formally launched about the first of November. The remaining garments were to be finished and ready for shipment by the end of September.

Raw materials have been furnished by Eskimos of Shishmaref, Wales, Teller, Nome, Kotzebue, King Island, and Diomede, while natives of the upper Yukon have supplied wolf pelts, and Aleuts many of the wolverine hides.

An arts and crafts program was established for the Territory of Alaska in December, 1937, and during the first year of its operation 75 craft shops were organized around craft projects. The first year's work netted $98,256.85 for the natives.

Use of the North Star in the Antarctic expedition has necessitated a re-organization of the government's shipping plans in Alaska. The private ship, Redwood, and the U. S. motor ship Boxer have received orders the North Star usually delivers on its annual voyage to Point Barrow, the northernmost point on the North American continent.

The North Star is now undergoing a preliminary overhauling in Seattle, Washington, before sailing for Boston, Massachusetts, by way of the Panama Canal. While in Boston, the ship will be placed in dry dock for painting and minor structural changes for re-inforcement purposes as well as the installation of additional navigation equipment. According to present plans, the North Star and a former coast guard cutter now owned by Rear Admiral Byrd will be the only two ships making the voyage.

The purpose of the U. S. expedition is to investigate the possibilities of resources in Antarctica and to map certain areas which American explorers have frequented since 1820.

CLIPPING DIGEST

The Cherokee Indian Fair, to be held in the valley of the Oconalufty River near the Great Smoky Mountains National Park, will open on October 4 and close October 7, with games, Indian dances and displays of Indian handicraft. - New York. - The New York Times.

A delegation of seven Oklahoma Seminole Indians have left for Mexico to make another demand on the Mexican government for lands allegedly promised them for their aid in suppressing a Yaqui Indian rebellion more than 80 years ago. Should the negotiations be successful some 600 or 700 Seminoles plan to move to the new tribal lands. — Austin, Texas. - The Austin American. - 8/9/39.

Needy Indian students between the ages of 16 and 24, who are attending Government schools, will be given aid by the National Youth Administration. Indian schools in Arizona, California, Colorado, Florida, Idaho, Iowa, Kansas, Minnesota, Mississippi, Montana, Nebraska, Nevada, New Mexico, North Carolina, North Dakota, Oklahoma, Oregon, South Dakota, Utah, Wisconsin and Wyoming will benefit by this arrangement. -- Reno, Nevada. - The Gazette - 8/17/39.

It was a day of glory for the Indians, when the Interior Department Recreation Association held its annual field day at Fort Hunt, Virginia. Members of the I.D.R.A. bicycle polo team, made up predominantly of Indians who are employees of the Indian Service, won over an opposing squad from P.W.A. Robert L. Bennett, a Wisconsin Indian captured the championship in the horseshoe tournament, while Loretta Lineberger, a Mohawk Indian girl from New York State, was runner-up in the beauty contest. — Washington, D. C. - The Evening Star. - 8/27/39.

REORGANIZATION NEWS

The Port Gamble Band of Clallam Indians in Washington, voted on their Constitution and By-laws on August 5, 1939 with a vote of 32 for and 7 against. This document was approved by the Assistant Secretary on September 7, 1939.

The Karluk Native Community on Kodiak Island, Alaska, ratified its Constitution and By-laws, and Charter, on August 23, 1939. The vote on the Constitution and By-laws was 56 to 0, and on the Charter, 55 to 1.

"THE PAY-OFF."

By William F. Zuckert, Junior Clerk

"Well, Johnny - did anything exciting happen during my absence?" "Doc" Henderson made the query with tongue in cheek, but stopped smiling at the younger man's answer.

"I - I suppose you might call it that, Doc. You see, things were fairly quiet until late yesterday afternoon - but just as I was preparing to close the office, I had a visit from...from....

"Chief Little Wolf!" said Doc.

Johnny nodded slowly, "Right - it was Chief Little Wolf."

Doc lowered himself into a chair and nipped little shreds of tobacco from the frayed end of his cigar. "I suppose he wanted money, eh?"

"Yep - and he wasn't bashful about it, either. Insisted on a hundred and fifty. That's a lot of money, Doc - even if it is Little Wolf. He brought some of his friends with him, too."

Doc grunted and rubbed his chin speculatively. "Did he say anything about - about how soon he would leave here if he gets the money?"

"Well, he mentioned it once or twice, but he says he'll stay until he gets the cash."

"Oh, well, the money is here so I suppose the sooner he gets it, the better it will be. When is he coming back?"

"He said he'd be back this afternoon or evening. Oh-oh, here he comes now."

Even as the man spoke the doorway was filled by the huge body of Chief Little Wolf. Pressing close behind him, Doc could see Yellow-Cat and Saw-win. Without a word, Little Wolf entered, his coal black eyes carrying a mute question.

Doc nodded silently and moved toward the safe. Little Wolf's eyes followed every movement and as the safe door swung wide he moved a step forward...

Very deliberately, Doc placed the long envelope in the outstretched hand - "There it is, Little Wolf, an approved educational loan, signed and delivered! Here's hoping you make the football squad at the University!"

PROUD, UNYIELDING NAVAJO TRIBE FOUGHT FOR DECADES AGAINST TREMENDOUS ODDS TO RETAIN ITS LIBERTY AND TO LIVE IN THE COUNTRY OF ITS ANCESTORS

(In the September issue there appeared part one of a digest of "A Short History of the Navajo People", published in mimeographed form by Richard Van Valkenburg, Research Assistant at the Navajo Agency in Arizona. This is the concluding part of the digest.)

An area of 40 miles square was set aside for the reservation and Congress appropriated $100,000 for Navajo subsistence and farm implements. But things went from bad to worse. The appropriation was squandered by corrupt officials and no appreciable crops could be harvested between 1864-7, because of insects, droughts and floods. With desertions increasing, General Carleton instructed his men to kill any Navajos caught without passes. In November 1865, the Mescalero Apaches who shared the reservation, deserted in a body to their old habitat.

"Out in the Navajo country renegade bands still resisted. There was starvation and suffering always coupled with the dangers of Ute, Zuni or New Mexican raids. At Fort Sumner, the Navajo population had decreased from 8,557 on January 1st 1865 to 6,236 on January 1st 1866. There was constant intercourse between the Navajos at Fort Sumner and the renegades out in the homeland.

"Despite the intense personal interest of General Carleton, the Fort Sumner project was doomed. He not only had the territorial and Federal politicians to combat, but even Mother Nature stalemated his plans. Scourges of insects, droughts, high winds and floods worked hand in hand to destroy the Navajo crops. The very soil was not productive. Poison water and weeds killed Navajo livestock.

"Rooted deeper was the Navajo antipathy to the Fort Sumner region. This was a different country from their beloved homeland. No matter what efforts the tribe put forth to overcome their homesickness by hard work, it was impossible for them to forget the roving life of the high wooded mesas and rock deserts of the Navajo country. They were men and women without a country."

Smallpox struck them in the winter of 1866-7. By the spring of 1868 the discouraged Navajos could stand it no longer and planned a mass escape. It was clear that "Carltonia" had failed.

To investigate and settle the situation, Washington sent "Peace" Commissioners, General W. T. Sherman and Colonel Francis Tappan to Fort Sumner. Their visit resulted in the Treaty of 1868, permitting the Navajos to return to their old country, but to an area much smaller than their former habitat - 3,500,000 acres.

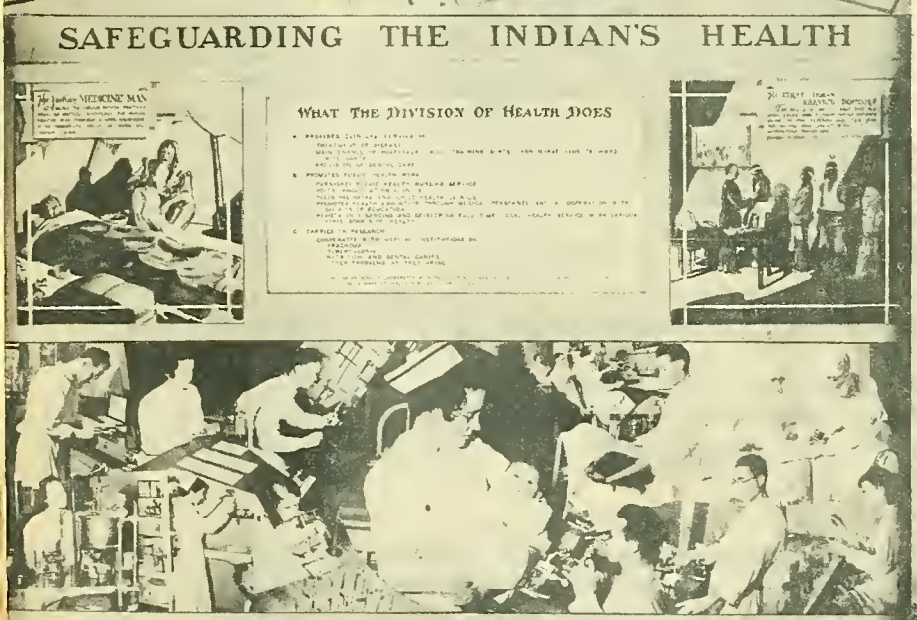
Within the iron-bound confines of this new reservation, conditions were desperate for more than a year. Daily rations, supposed to have been one pound of corn or wheat, beef and some sugar and coffee, when available, were cut in half. Often the Navajos were forced to subsist on roots, prairie dogs and horses stolen from the Zunis and Utes. Finally in November of 1869, the herd of 14,000 sheep and 1,000 goats, promised in the Treaty of 1868, arrived.

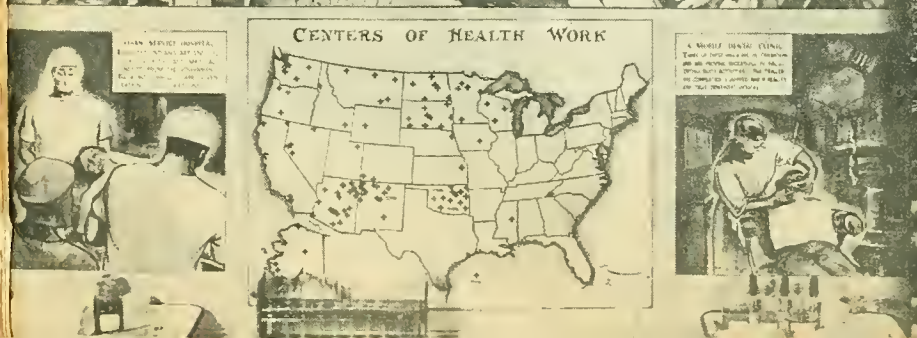
The new stock brought wealth to the tribe from the sale of wool, lambs and finely-woven blankets. Within ten years the tribe had rehabilitated itself. But that rehabilitation destroyed the Navajos' most valuable resource, their land. Overgrazing stripped off mountain forage and stopped forest production, so that even today the Navajo people are still paying for the prosperity of 1880.

Land difficulties followed. Checkerboard tracts, cutting through Navajo territory, were granted as inducements to railroad companies to push their tracks westward. There was confusion over land and water tenure. Corrupt political appointees controlled the Indian Service. It was not until 1900 under President Theodore Roosevelt and Commissioner Francis Leupp that reforms were begun and efforts were made to give the Navajos enough land to become self-supporting.

Secretary of the Interior Harold L. Ickes, in commenting on the recent appointment by the President of Under Secretary of the Interior Harry Slattery as the new Administrator of the Rural Electrification Administration, said:

"His long and broad experience in public matters, his steadfast devotion, his unswerving loyalty and high conception of duty have for many years stood his country in good stead. He has contributed enormously and unselfishly to the Department of the Interior's programs and policies. I regret to see him leave my department. He carries with him to his new post my affection and esteem."





INDIAN EXHIBIT IN THE NEW

How Indians Dress

Dolls, dressed by Navajo, Winnebago, Oneida, Chippewa, Choctaw and Sioux Indians, contrast different styles in Indian dress.

Safeguarding Health

The Division of Health provides clinical service; promotes public health; carries on research.

Museum
Contemporary Navajo

INTERIOR DEPARTMENT MUSEUM

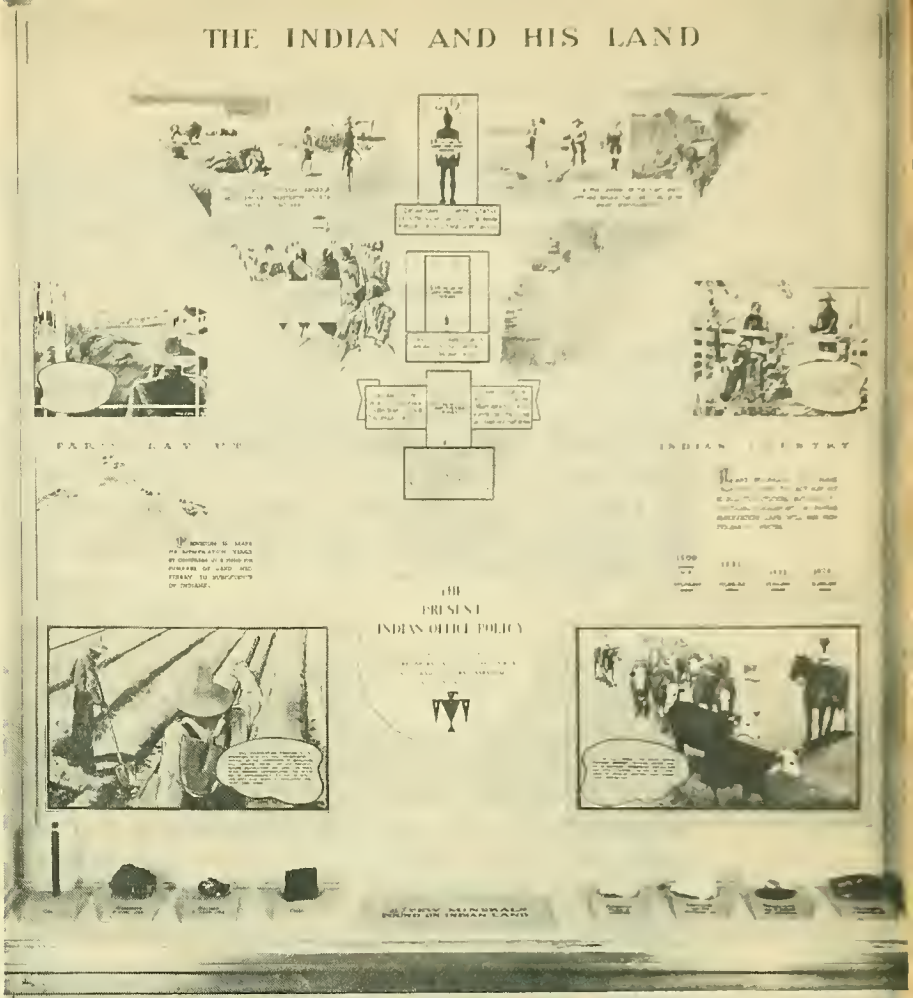
The Indian And His Land

Indian land dwindled from an estimated 3.9 sq. miles per Indian in the 16th century to 0.2 sq. miles in 1933. Increased acreage under new land policy shown.

Arts And Crafts

Beadwork of Indians of the Plains, revived under Arts and Crafts Board.

Diorama
Family Scene



AN APPRECIATION OF BLACKFEET HOSPITAL EMERGENCY SERVICES

Commissioner of Indian Affairs,

Washington, D. C.

Dear Sir:

Because of my deep appreciation for the extreme kindness and care given me, and three others in my party, in a distressing emergency, I want to convey to you, the Commissioner of Indian Affairs, the gratitude I feel in my heart for the services rendered us by Dr. Schrader and his staff, at t h e Blackfeet Hospital, in Browning, Montana.

On the morning of last August 8, on highway No. 2, ten miles out from Browning, our car skidded on the wet road, and overturned in a ditch. We were all injured. The hospital was called. Dr. Schrader responded immediately, removing us to the hospital where he and Dr. Eliot treated us according to our different needs. For four days and three nights they - with the nurses, whose time was already filled, gave of themselves for our needs and comfort. Then when we could travel, a l l arrangements w e r e attended to by Dr. Schrader, which made it possible for us to return to our home city of Newton, Massachusetts.

Even in time of stress we found peace in being in such a homelike atmosphere as exists in the Blackfeet Hospital. It seemed like one big family with Dr. Schrader, t h e father of them a l l.

To the nurses, to the women associated with the officers of the Reservation, and to the official staff itself, I want to pay tribute through your Department for the actual loving service rendered us in the time of need.

In particular would I praise the untiring efforts of the willing and efficient Indian nurses who gave of themselves, without stint, for the comfort and needs of all. My experience among them, even for only a few days, gave me an entirely new viewpoint on the Indian question.

Those willing services will always remain happy, loving memories in our hearts.

Yours very truly,

(Mrs.) Jane L. Marcy

75 Madison Avenue,
Newtonville, Massachusetts,
August 31, 1939.

Plagued by a severe grasshopper infestation and drouth, New Mexico's Pueblo Indians have been faced with the prospect of a possible food shortage during the winter months.

Moving to alleviate the threat of privation, United Pueblos Agency launched an extensive canning program designed to store fruits and vegetables during the month of September. Approximately 15,000 pounds of chili, peaches, plums and string beans were purchased through the Farmers Co-operative Market and independent farmers.

Many Pueblo women have become such competent canners, Dr. S. D. Aberle, general superintendent, said, that no additional supervision has been required.

Mummy Cave, in Canyon del Muerto, Canyon de Chelly National Monument, Arizona, contains more than 100 skeletons. They have lain there undisturbed since 1804.

In that year a band of Navajo warriors had gone on a raid, leaving the old men, women and children safe, as they thought, in the retreat afforded by a large cave high up on the canyon walls. But a band of Mexicans were also making retaliatory raids at this same time. They discovered the cave, laid siege to it, and massacred all within it.

When the Navajo men returned they found none of their people left alive. The Navajo are extremely superstitious regarding the cave, and to this day shun Canyon del Muerto (Canyon of the Dead). Only a few white people have ever seen it. From Facts and Artifacts

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A fence long enough to stretch across the State of Nevada from east to west has been built by the Indian Division of the CCC at Carson Agency. Fence construction at Carson was started five years ago and since then six hundred miles have been built. Each reservation under the agency is being enclosed by a standard four strand barbed wire fence and the workers expect to complete this big job by the end of next year. By that time they will have put up almost seven hundred miles.

THE SUN DANCE OF THE PLAINS TRIBES

The Sun Dance is a ceremony of the Plains Tribes, originally performed by the Arapaho, Cheyenne, Siksika and Cree of Algonquian stock; the Dakota, Assiniboine, Mandan, Crows, Ponca and Omaha of Siouan stock; the Pawnee of Caddoan stock; the Kiowa; and the Shoshoni and Ute of Shoshonean stock.

The ceremony, held sometime during the summer season, varies among different tribes. With the Sioux, it is an annual affair; with other tribes, especially those of Algonquian stock, performance is dependent upon a vow made by an individual, who thus hopes to ward off sickness from himself and his family. It usually lasts eight days, with preliminary rites held from three to four days in the tipis of preparation, followed by public performances, known as the Dancing Days.

On the last day of the secret rites, a great lodge is constructed in the center of the camp circle, under direction of the warrior clans. The Sun Dance Lodge varies from a roofless inclosure with a tall center pole, to a partially-covered structure, with rafters radiating from the center. Altars differ from a buffalo skull and pipe on a cleared circle of earth to elaborate sand paintings and upright sticks with rainbow symbols.

Only the men dance, while the women sit along the sidelines and keep up a steady chant. Among Sioux tribes, participants are selected by the Sun Dance Priests. In other tribes, such as the Arapaho, performers are those who have made vows and whose participation is voluntary. The bodies of the dancers are painted and decorated with wreathes. They blow whistles made of the wing-bones of eagles, with white feathers attached.

The morning ceremony takes place at sunrise every day of the three or four day dance. At that time the dancers form two rows facing the rising sun with arms extended, not worshipping the sun, but praying to the Great Spirit through the rays of the sun. The Medicine Man delivers a long prayer, which begins with the creation of the world. This prayer is not only for the dancers and their families, but includes all the people of the world. While this prayer is being offered, the drummers beat the drums and sing the prayer-song and the dancers blow softly on their whistles. The sick and ailing are then brought to the Medicine Man, with the belief that the prayers will cure them.

The Sun Dance is a great test of endurance, for dancing continues to exhaustion, and the dancers are deprived of food and water.

The following account of the revival of the Sun Dance at Standing Rock Sioux Reservation was written by Frank "White Buffalo" Man, great grandson of Chief Sitting Bull:

"Last Summer, on August 22 to 23, the mighty Sioux tribe of Indians residing on the Little Eagle District staged a ceremonial sun dance, in which Chief Henry Oscar One Bull, 84 year old nephew of the late Chief Sitting Bull was the sponsor.

"This is the first time a sun dance was held since the government placed it under a ban over 50 years ago. Some time during the previous year, Chief One Bull beheld a dream in which his people were the sole object. The years were dry, and he understood the need of his people. So in this case, he had offered to interpret his dream by acting as a sponsor for the occasion. The sun dance being a religious ceremony, the participants pray to th e Great Spirit through the rays of the sun, for good health and bountiful crops. Just before the ritual ceremony took place, an inclosure was constructed and a medicine pole was erected, in the center of the enclosure. This the sponsor has already designated. There are many other symbols used, too numerous to mention in a short article. The enclosure is now completed and ready for use.

"The morning ceremony takes place at sunrise, All of the dancers form in a row facing the rising sun with extending arms, worshiping the Great Spirit through the sun's rays.

"The medicine man offers a prayer to the Great Spirit. This prayer is not only for the participants in the dance, but for all the human race as well.

"While the medicine man is delivering the prayer, the drum is beaten and the prayer song is sung, while each dancer meanwhile softly blows his eagle bone whistle. This dancing i s continued throughout the two days and each night the dancers are allowed to rest before beginning another long day's grind of dancing. During the two days of the dance, no food or water passes the lips of the dancers. The dancing is continued until the dancers are exhausted.

"During the latter period of the two days of dancing, Chief One Bull became exhausted and while under a trance, he heard a voice saying to him, 'These are the three things you want.' At this Chief One Bull saw a vision in which he saw a white streak extending from the west, to the north, and the east. Next, he saw a rainbow running from east to west. In this Chief One Bull at any rate had communion with the Great Spirit."

GREEN CORN DANCE MAKES START OF NEW YEAR FOR FLORIDA SEMINOLE

Outside Spectators Not Welcome at Secret Ceremonies

New year comes in June to the Seminole of the Florida Everglades. This sturdy little tribe celebrates the new year usually at the first full moon in June, with the Green Corn Dance. Only members of the tribe are admitted to the dance and the location is kept secret so that the ceremonies will not be disturbed.

This is the one event during the year in which all clans or families try to participate, although it is said attendance has been dropping off during the last ten years.

Solemn on arrival, Indian families show no sign of recognition until they have been in camp for some time. Suddenly the atmosphere is one of happiness and good will toward one another. All new comers are met and hearty handshakes are in evidence as the new arrivals are greeted by friends and relatives, many of whom they have not seen since the last annual affair. Open house is held at all camps. Food is offered and sleeping arrangements are made.

The setting of the Green Corn Dance is far removed from the eyes of whites, generally on a high pine and palmetto-covered "island" situated among the cypress strands (arms of the cypress swamps). By grubbing out the saw palmettoes and cutting away small brush and trees, the Seminoles clear an acre or more for the festivities.

As the time approaches for the religious ceremonies, the atmosphere changes to a decided air of sanctity and reverence, which is climaxed on the last day when the all-important tribal council sits in judgment.

All the Seminoles undergo a purification ceremony as they enter some near-by pond to bathe before donning new clothes for the series of dances, constituting the Green Corn Dance.

These dances depict the life of the Seminole, dramatizing many details of their every-day life, of the past as well as the present, such as the Buffalo dance, the Cat-fish dance, and the Prairie dance. In some of the dances only men and boys participate, although most of them include women and girls. Great respect is shown the children in the dances.

The Medicine Men sit watching the progress of the dances every night, during which it is thought they probably hear many complaints, although the tribal council does not officially convene until the last night, the important time of gathering. At this time the leaders hear cases involving infractions of tribal customs and morals.

NAVAJO LEGEND

(By Mrs. Lottie Brown)
Farmington Times Hustler

Once upon a time, long long ago, the earth was just as beautiful as today, but neither man nor beast lived upon it for they all dwelt together in the underworld.

Now the underworld was filling with water and all would perish unless a way out could be found. So little brown hands began digging but were making only slow progress when Wooley Chee (the red ant) offered his services and ere many days a pinpoint of light penetrated the darkness of the underworld.

Now the dark cold water was upon them, so Myeh (the coyote) and Noschiti (the badger) and Shush (the bear) and many others with sharp claws, lent their frantic aid. Soon a small remnant of men and beasts were out in the sunlight but the pursuing water was upon them again when Lo! and Behold! on the desert floor stood the gallant Shiprock, and upon this rock they clambered and rested safely for many days until the wild waters subsided and the desert bloomed once more as the rose.

Thus was an alliance formed between the Indian and the bear, the coyote, the badger and many other clawed and fanged creatures. The spirits of those who perished in the flood became fish and so to the Navajo uneatable.

The Shiprock has and will ever be a Tsay-de-gill or sacred rock. This legend was handed down by word of mouth from out of the long, long ago.

The head curator of anthropology at the National Museum, Dr. Frank M. Setzler, has been appointed a member of the Advisory Board on National Parks, Historic Sites, Buildings and Monuments. Dr. Setzler succeeds Dr. Alfred V. Kidder, who resigned last fall, owing to pressure of other work.

CHIPPEWA INDIANS HARVEST

Rice is not only an important food to the Minnesota Chippewa but the production of thousands of pounds each year occupies an essential place in their economic life.

The photographs on these two pages indicate the various processes the Chippewa employ from securing the wild rice to preparing it for use. (Photographs, courtesy of Eastman Kodak Stores, Inc.)

First, the harvest, shown above. Many seeds scatter as this Chippewa woman thrashes the rice stalks with her stick in an effort to catch as many grains as possible while she is pushed along in her boat through the marshes.

Above, the rice is parched on a tub so the grains may be more easily separated from the hull and waste.

On the left, the green rice must lie drying in the sun before it is parched.

RICE IN MINNESOTA MARSHES

Other implements used in parching are shown on the right. An ear or corn now boils in the main pot.

"Winnowing", below. The wind may blow out much of the chaff.

The boy below demonstrates an old method of "cleaning" the rice. He crushes the waste materials with his feet. This method is hardly used today. Some Chippewas employ a mill process, consisting of a barrel attached to the engine of an automobile.

A careful look to see if any chaff remains.

B O O K S A N D M A G A Z I N E S

Compiled and Reviewed by E. C. Morison

NEW BOOKS:

Indians: Culture Element Distributions, Part 10.
H. E. Driver
Paper, $1.25 '39, University of California, Berkley, California.

Guide to Forty Pottery Types from the Hopi Country and the San Francisco Mountains, Arizona.
L. L. Hargrave
'32, Museum of Northern Arizona, Fort Valley Rd, Flagstaff, Arizona.

Narrative of Loisel's Expedition to the Upper Missouri.
P. A. Tabeau, supposed author.
$3.50, '39, University of Oklahoma, Norman, Oklahoma.

Nootka and Quileute Music.
F. Densmore.
Paper, 60¢ '39, Superintendent of Documents, Washington, D. C.

Notes on Hillers' photographs of the Pauite and Ute Indians taken on the Powell Expedition of 1873.
J. H. Steward.
Paper, 60¢ '39, Smithsonian Institution, Washington, D. C.

Woodcraft
B. S. Mason.
$2.75 '39, A. S. Barnes and Company, New York.

Eskimos: Kanguk, a Boy of Bering Strait.
Kanguk
$2.00, boards, '39, Little Brown and Company, Boston, Massachusetts.

My Eskimo Life
P. E. Victor.
$3.00 '39, Simon and Schuster, Inc., New York.

Alaska: Alaska, Guide to Alaska, Last American Frontier.
Federal Writers' Project.
Buck, $3.00 '39, The MacMillan Company, New York.

Alaska (3rd Revised Edition)
L. D. Henderson.
Paper, $1.00 '39, Daily Alaska Empire Print, Juneau, Alaska.

Archeology in Central Alaska
F. G. Rainey.
Paper, 50¢ '39, American Museum of Natural History, New York.

My Extraordinary Years of Adventure and Romance in the Klondike and Alaska.
Mrs. S. E. Patchell.
7s 6d, Arthur H. Stockwell, London.

Why I Live in Alaska.
D. S. Rustad.
Paper, $1.00 '39, Fortuny's, New York.

State Guides by Federal Writers Project

Nebraska: A Guide to the Cornhusker State.
Buck, $2.50 '39, Viking Press Inc., New York.

Nevada: Guide Book of Nevada.
$2.50 '39, Binfords and Mort, Publisher, Portland, Oregon.

Oregon: Guide Book of Oregon.
$2.50 '39, Binfords and Mort, Publisher, Portland, Oregon.

Washington: Guide Book of Washington.
$2.50 '39, Binfords and Mort, Publisher, Portland, Oregon.

IN RECENT MAGAZINES:

Indians: C. C. C. Activities for Indians.
U. S. Bureau of Labor Statistics, Monthly Labor Review, 49:94-5, July '39.

Decentralization is Old in American Economics.
Science News Letter, 36:40, July 15 '39.

Hieroglyphs of Valor: Totem Poles in Southeastern Alaska.
Christian Science Monitor Weekly Magazine Section, p. 14, June 24 '39.

Hybrid Religions.
Science News Letter, 36:14, July 1 '39.

Indians that I have Drawn. (illustrated)
E. F. Comins.
Bulletin of Pan American Union, 73:369-79, July '39.

Vital Statistics of the Pueblo Indians.
J. H. Watkins and Others. (Bibliography Tables)
American Journal of Public Health and Nation's Health, 29:753-60, July '39.

What is an Indian?
Science News Letter, 35:361, June 10 '39.

Willie's Tales
Time, 34:45, August 7 '39.

Eskimos: Lessons in Living from the Stone Age Eskimos of Coronation Gulf.
V. Stefansson.
Harper's Magazine, 179:158-64, July '39.

* * * * * *

REVIEWS

INDIAN LEGENDS OF AMERICAN SCENES - By Marion E. Gridley. Initial letters by Chief Whirling Thunder.

This compilation of Indian legends interprets the origin of unusual landmarks in various sections of the country. There are recorded 47 stories from 24 States and Canada with brief background introductions on the tribes concerned.

The Grand Canyon was the Spirit Trail to the World Beyond. Mount Shasta was the home of the One Who Made the World. On the shores of Crater Lake, Good fought and overcame Evil. It was Raven's theft from Beaver that formed the rivers of British Columbia. The Badlands remain forever the symbol of the Great Spirit's displeasure over the wrong-doing of his children.

Great Stone Face in New Hampshire is the face of Running Deer, ever watching the path which Sky Bird travelled never to return. The Great Spirit threw a stone-bridge across the ravine at Natural Bridge, Virginia, just in time to save his people from enemy

pursuit. Starved Rock, Illinois has an historic significance, for here the Illinois sought refuge from the vengeance of the Ottawa for Pontiac's death. Although protected from the foe, the rock could not save them from starvation and thirst and they all perished.

There is an interesting Navajo legend about Ship Rock, New Mexico:

"Crowded upon a high rock were the remnants of the Navajo people. Once they had been a strong race, until beset by enemies and almost exterminated. Now they were the slaves of those who had conquered them -until the Great Spirit led them forth from bondage. Through his messengers, He had led them upon the rock -a towering rock with wings like a bird. When all were gathered, the rock rose into the air. Swiftly it flew over the desert, until it reached its present site and settled gently to the ground".

The authoress, Marion E. Gridley, is the wife of Chief Whirling Thunder of the Winnebagoes, the illustrator. The book is sponsored by the Indian Council Fire, a national organization devoted to Indian welfare.

DEZBA - Woman of the Desert - By Gladys A. Reichard. J. J. Augustin, New York City. 1939. $3.00.

This book is the second volume in the series of human portraits of contemporary Indian family life, published by J. J. Augustin of New York. It follows last year's publication, "First Penthouse Dwellers of America", by Ruth M. Underhill, and contains profuse photographic illustrations by the same photographer, Lilian J. Reichard.

Dezba is a strong, competent matriarch of the old tradition, with remarkable personality and vitality. As head of a large Navajo household, Dezba, at the age of 60, is still keeping the family closely together, responsible for its welfare. She is untiring in directing herd operations, household activities, ceremonial preparations, besides making a profitable income from the sale of her finely woven Navajo blankets.

Dezba's faith in the "sings" to cure sickness is not shaken, when two five day chants fail to make her feel better. Finally persuaded to have her teeth extracted, she attributes her recovery to a "little sing."

"Sometimes those-w h o-s e e make mistakes." The o n e w h o trembled f o r m e said I ought t o have t h e Beauty Chant. I had it, b u t I d i d not get any better. Then I had the War

Dance and that did not do any good. I just kept getting worse. Then finally a chanter sang the Blessing Chant, only a one-night sing over me, and now I am well. Often the little sings cure after the big ones fail".

Lassos-a-Warrior, Dezba's unmarried brother, is a chanter of the chosen calling. For this he apprenticed himself to the best singers of different branches of the chant, for periods as long as five years. "He had a confident composure, which nothing could disturb since he feared neither man, nature, nor even the supernatural. To him there was no sin, only ignorance or weakness."

Contrast is made between Dezba's sons, Tuli and John Silversmith. Both go to the Government Boarding School, where conditions are dreadful. There is poor food, and little of it, hard work in laundry, house and garden, with unsympathetic teachers. Tuli fails to understand how flowers can be cut without appropriate ceremony and allowed to wither in vases, filled again and again with enough water to last his family a week. Although taught the new ways, school does not change Tuli's approach toward his home environment, religious beliefs and work. John Silversmith, on the other hand, has a keen searching mind, eager to solve the conflict between the white man's culture and his own. He goes to the Boarding School, the Hogan Day School for adult education and to the State University, trying to reconcile the two philosophies. He wants to make his people understand the new scientific methods, while retaining the best of their own traditions.

Gray Girl, Dezba's youngest daughter, is at the age of 14, chief cook for the assemblage. She is skilled in household arts, and from the age of ten, had always a rug on her loom. She is depended on to stitch the velvet blouses worn by the family. When Gray Girl reaches 14, four days of ceremony celebrate her maturity and eligibility for marriage. The rites are strenuous, consisting in the preparation of a gigantic cornmeal, requiring days of grinding and an all-night wake.

The grandchildren are beguiling, both from the description of their activities and the photographic shots of them at work and play. Little Policeman, at the age of 10, is a crack rider, rope expert, and is often placed in charge of the main herd.

The book ends on a note of confidence and hope. The old boarding school is being replaced by 47 new day schools and the children show such a disposition to go to school, that they often come back on Saturdays and Sundays to visit. Although the Navajo had not voted to accept the Reorganization Act, there is a new feeling of better understanding with the work of the Indian Service and Soil Conservation Control.

"WHAT IS AN INDIAN?"

Now that Americans are taking to Indian jewelry and rugs and other craft work, and now that Indian villages are part of every world's fair, it would seem that the red man should be better understood by the public.

It is undoubtedly true that America's aborigines are better understood. School children, who used to be brought up on Hiawatha, and got additional ideas from observing circus and Wild West show Indians, are now taught as a rule something about Navajos, Pueblos, and some of the other tribes with distinctive manner of living.

But even today, if you ask any one what he considers a typical Indian, you usually find that Indians are people who live in tepees and wear blankets and war bonnets. Yet the majority of prehistoric Indians, in the United States area at least, were settled farmers, not roving hunters. And the biggest tribe today are the sheep-herding Navajos who do not resemble plains or forest tribes either in their dress or in the appearance of their homes.

The explorers, from Columbus on, never grasped the idea that aboriginal America was peopled by all grades of humanity from the simple savage up to the scholar. They looked at the primitive groups and debated whether they must regard these curious objects as human beings with souls. In Mexico, they were awed by luxury and magnificence of Aztec rulers, and they were surprised that natives could read and write. But they never realized that Indian picture books contained proof of astronomical and mathematical learning in some ways beyond that of Europe's wise men.

In short, the native life of America was not seen or appreciated as the varied expression of a race which accomplished remarkable things in favorable circumstances, and was retarded in other regions and conditions.

There was no typical Indian then, and even though the Indian tribes of today are less widely varied in their state of progress there is no typical Indian, really, today. From Science News Letter, June 10, 1939.

* * * *

STONE AGE ESKIMOS LIVE BY GOLDEN RULE

These days it is refreshing to be told that "man is fundamentally a cooperative animal rather than a competitive animal", and that man's "survival as a species has been perhaps through mutual aid rather than through rugged individualism".

This viewpoint is expressed in an article by V. Stefansson, which appeared in the July issue of Harper's Magazine. It is derived from the author's ten years experience among the Stone Age Eskimos of the Coronation Gulf. There among so-called primitive people, he finds the nearest approximation to living by the Golden Rule:

> "So far as my picture of the good life is derived from experience, I get it mainly from people of the Stone Age with whom I lived in the Coronation Gulf district of Northern Canada. Or rather, I get from comparing ten years among savages with forty years in civilization the feeling that a better life need not be a chimera -that we have had it in the past and may attain it again in the future."

The Eskimo form of government works because unselfishness and good character are held in greater esteem than worldly possessions:

> "The system which I watched breaking down under the combined influence of Christianity and the fur trade was on its economic side communism. Natural resources and raw materials were owned in common, but made articles were privately owned. The blubber of a seal that was needed for light and heat, or lean and fat that was needed for meals, belonged no more to the man who secured them than to anyone else. A pair of boots belonged to the woman who made them until she presented or sold them to somebody else. A meal that had been cooked was in a sense private property, but it was open to everyone under the laws of hospitality -it was very bad form to start a meal in any village without at least sending a youngster outdoors to shout at the top of his voice that the family were about to dine or breakfast...
>
> ...There was no law except public opinion. Although no one had authority, each person had influence according to the respect won from a community which had intimate knowledge of everybody...With the Stone Age Eskimos every debt was a debt of honor; for there were no police, judges, prisons or punishment.....
>
> The successful man stood above his fellows in nothing but their good opinion. Rank was determined by the things you secured and turned over to the common use. Your importance in the community depended on your judgement, your ability, and your character, but notably upon

your unselfishness and kindness. Those who were useful to the community, who fitted well into the community pattern, were leaders. It was these men who were so often wrongly identified by the careless early civilized trader and the usual trader as chiefs. They were not chiefs, for they had no authority; they had nothing but influence. People followed their advice, because they believed it to be sound. They travelled with them, because they liked to travel with them.

There was of course the negative side. If you were selfish, you were disliked. If you tried to keep more than your share you became unpopular....

Under the communism we are describing, you don't have to accumulate food, apart from the community's store; for you are welcome to all you reasonably need of the best there is....You do not have to accumulate wealth against your old age; for the community will support you as gladly when you are too old to work as it would if you had never been able to work at all -say because you had been blind from infancy....."

* * * *

FOXES AND CROWS - A Story from Alaska

By Frederick Yuwisak Prince - Kotlik, Alaska

One day a red fox was walking up the river bank. He met a rabbit. Red Fox said to the rabbit, "Look, look at that bear!" The rabbit looked around and the fox killed him and began to eat him. His stomach was full before he had finished, so he lay down and went to sleep.

Ten crows came. They ate all the rabbit up. Red Fox woke up and saw the ten crows flying away. The fox looked for his rabbit, but all he saw was rabbit bones. Red Fox became angry and tried to kill the crows. But a fox cannot kill crows because the crows fly away.

So Red Fox went away. Soon he met White Fox. Red Fox said, "I killed a rabbit and ten crows ate it up." White Fox answered, "We must fight. If I kill you I will be strong. If you kill me you will be stronger." So White Fox and Red Fox began to fight. They fought so hard that both of them died. Many, many crows came and ate them both up, the red fox and the white fox.

SAN CARLOS APACHE

CCC-ID

Above
(left) APACHE CATTLE on the move, pause enroute to quench their thirst. (center) WILLIE BELKNAP, Apache Indian, CCC-ID foreman of subsistence garden projects. (right) APACHE ENROLLEES cutting fence posts from an "Alligator Bark Juniper".
Below
(left) ROUND-UP. Cattle driven to range lands, made usable through development of water-holes. (right) WELL equipped with windmill will provide new water holes for range cattle.

VILIAN CONSERVATION CORPS — INDIAN DIVISION

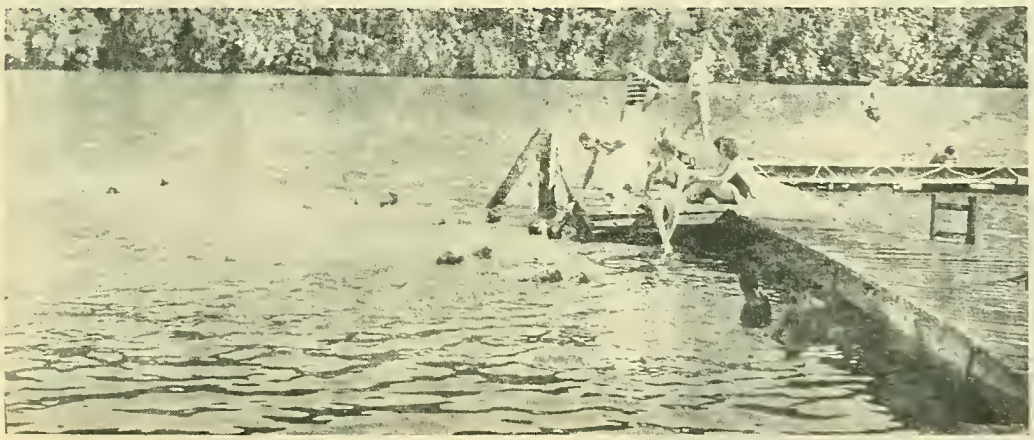
NOTES FROM WEEKLY PROGRESS REPORTS

Transporting Bullheads At
Standing Rock Agency

Twenty-one reservoirs on the Standing Rock Reservation in North Dakota are now supplied with bullheads, secured through the South Dakota Game and Fish Department. The officials at the Agency were informed that a large number of small bullheads had gone over the spillway of a dam near Hoven, South Dakota, and that they were trapped in the shallow pools below and would perish if not removed immediately. Two United States Indian Service trucks, equipped with suitable tanks and a CCC-ID crew were dispatched to the rescue. Five days were spent in transporting and distributing the fish to the various dams on the Reservation. At the rate at which this specie of fish multiplies, the fishermen of Standing Rock are looking forward to plenty of sport and an occasional "fry" on their menu.

How to get the most useful training out of CCC-ID projects and related instruction is the desire of officials in charge of CCC work on Indian reservations.

The training of Indian workers was the subject of dis-



One Of The Water Safety Classes Showing The Head Carry
Shawnee Agency - Shawnee, Oklahoma

cussion at a CCC-ID staff meeting held August 9 in the Oklahoma City District Office, with nine Indian Agencies in Oklahoma, Kansas and Texas represented. It was brought out that on work projects Indians acquire skill and training in the use of hand tools and machinery. An afternoon a week, earned by the enrollees working overtime, is devoted to instruction classes. The Kiowa Agency at Anadarko, Oklahoma, was cited as an effective example of the use of the "Program Afternoon." Near camp the Indian enrollees have a "farm" on which they raise garden vegetables, hogs and chickens for their own use. Irrigation of these gardens taught the men a process in farming new to most of them. In addition to the farm, there are shops where skills in woodworking, blacksmithing, braiding and weaving are studied, and the meeting rooms where classes are held in first-aid and safety, feeding of livestock, some gardening, typewriting, academic subjects and discussions of problems relating to the expanding economic life of the Indian people.

The CCC-ID workers, together with the students of the Tractor Class of Phoenix Indian School, conduct weekly round-table discussions under direction of the guidance instructor of the School. The CCC-ID work and training opportunity has helped Indian graduates of the Phoenix School by enrolling them until they are able to make their own adjustments elsewhere. It has also helped to accomplish some very necessary improvements which are being appreciated and used by the people of the community.

Transforming an unsightly junk heap into a useful public park is only one of the projects recently completed by the CCC at the Phoenix Unit. Projects were set up for tree preservation, moving and planting trees and shrubs, developing the public picnic grounds and landscaping the area.

Andy Begaii, Navajo Indi
Draftsman

Various Kinds Of Work Necessary In Developing A Park At The Phoenix School: Masonry, Tree Removing, Trucking, Fencing, Lawn Making, Installing Irrigation Systems, Planting, etc.

"Any Indian boy who joins the CCC and wants to learn, can learn," says Andy Begaii, Navajo Indian, who is now a draftsman with the Irrigation Division of Navajo Service at Window Rock, Arizona. Begaii began work as a rodman. He immediately showed aptitude for engineering work and, aided by white engineers' training, he soon developed into a well-trained draftsman.

Under the jurisdiction of the Umatilla Agency in Oregon, the Indian CCC men, some of them descendants of Chief Joseph's band of Nez Perce, are building an enclosure to protect the site of Old Chief Joseph's grave. Old Chief Joseph, father of Young Chief Joseph, who led the Nez Perce during the Nez Perce War, died in 1870 and in 1926 his remains were removed to their present place near the shore of beautiful Wallowa Lake. A monument of granite boulders was erected there to his memory. These Indians are taking great pride in working on a project that honors their notable ancestor. Tu-eka-kas, Old Chief Joseph.

Enclosure For Chief Joseph's Grave

In Southern Arizona on the San Xavier Reservation, Indian CCC workers are mostly concerned with water conservation. Under the warm skies of the southern Arizona sun almost anything will grow, garden vegetables, melons and citrus fruits but they must have irrigation water. Papago Indians are engaged in a project which consists of excavating a long trench, some twenty feet deep, to a water-bearing sand. Water seeps into the pipe from this sand and is conveyed in the pipe to a lower level, where it empties out into the irrigation ditches.

Water Conservation Project At San Xavier Reservation

"CAT" TROUBLES

In the springtime when frost comes out of the ground, one of the ever-present difficulties of the Northwestern Great Plains is mud. Deep sticky gumbo is the ruler of the road whenever one gets away from the main stem.

CCC-ID enrollees found that out recently when they took a D-6 Caterpillar Tractor to the rescue of a CCC-ID truck. Before a complete rescue could be accomplished it was necessary to secure the services of the bulldozer equipped CCC-ID Caterpillar 50, to haul the D-6 out of the grip of the sticky gumbo.

The work being done by these Indian CCC men is largely stock water conservation; developing of springs and construction of reservoirs, and fence building are also in the program for protection of grazing lands.

Rain or shine, smooth trails or sticky gumbo, these Sioux and Assiniboine CCC Indians "can take it."

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CCC - Indian Division Workers Learning To Use Portable Radio For Forest Fire Reporting. Mescalero Agency

LEWIS RANDOLPH WATSON

The sudden death of Mr. Lewis Randolph Watson, Chief of the Fiscal Claims Section of the Indian Office, on Sunday, September 11, at Georgetown University Hospital, Washington, D. C., was a severe shock to all who knew him. Apparently in good health on Saturday, he performed his usual duties at the Office in the morning and played tennis in the afternoon. He suffered a heart attack on the tennis court. He was approaching his 68th birthday.

"Doc," as he was known to his colleagues, entered the Indian Service on May 20, 1918. A native of Charlottesville, Virginia, he was educated in private schools and the University of Virginia at Charlottesville, and the Union Theological Seminary, Richmond, Virginia, a Presbyterian School. He held charges in Millboro Springs and Norfolk, Virginia, and Princess Anne, Maryland. A throat injury forced him to leave the ministry and it was at this time that he entered the Indian Service, where he remained until the time of his death.

His wife, three children and six grandchildren survive him.

Funeral services were held in the Presbyterian Church at Charlottesville.

All those with whom he worked feel keenly the vacancy left in our official family by his death.

DR. WALTER S. STEVENS

An irreparable loss to the Indian Service is the death of Dr. W. S. Stevens, District Medical Director. He died September 11 after an illness of three months at his headquarters in Oklahoma City. He was 54 years of age.

Dr. Stevens attended public and commercial schools in Illinois and Missouri. He entered the Indian Service at Keshena, Wisconsin, in November, 1914, two years after graduation with honors, from the National University of Arts and Sciences, St. Louis, Missouri. From this first station he progressively filled assignments as Superintendent of the Choctaw-Chickasaw Sanatorium, 1917; Special Physician, 1918; Medical Supervisor, 1921; District Medical Director, 1928. One of the pioneers in giving the advantages of modern medicine and public health to the Indians, it is interesting to note that almost half of the Indian Service hospitals approved by the American College of Surgeons are in his district.

Throughout this work, his personality won him the esteem and popularity of both patients and associates. Dr. Stevens' only immediate survivor is his wife.

The Indian Office suffers a real loss in Dr. Stevens' passing.